

EXAMINATION

OF

Mr. *Leslie's* Last Dialogue,

K Relating to the

Satisfaction of Jesus Christ.

Together with some

REMARKS

ON

Dr. STILLINGFLEET'S *True Reasons*
of Christ's Sufferings.



LONDON;

Printed in the Year M.DCC.VIII.

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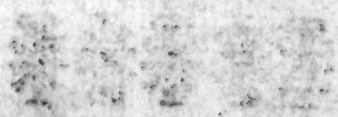
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REMARKS

ON

Dr. STILLINGFLEET'S True Reasons
of Christ's Satisfaction



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S. F. R.

I Make bold to present you with my Thoughts on your last Dialogue, relating to the Satisfaction of our Lord J. Ch. in opposition to the Unitarians; and shall examine what pretence you have from thence to infer his Supreme Deity: For as to the rest, the Unitarians are no more concern'd in the Dispute than the Arminians, who give the like Account with them of Christ's Sufferings. They can bear with any Notions here, which don't subvert the Justice of God, or fully the Glory of his Free Grace in the Pardon of Sin: But they stiffly deny any just Inference to be made from the true account of the Atonement of Sin by J. C. for his Supreme Deity, which is what you and others drive at: you telling us, pag. 1. that the Doctrine of the Satisfaction is built upon the Trinity, and Divinity of Christ; that if he were not God as well as Man, he could not satisfy, &c. This is the common Plea, but of what weight 'tis will be seen by what follows.

As to your Management of the Argument, I doubt whether any that was hearty in the Cause ever prosecuted it, either more feebly or more unfairly; for what no Socinian would ever say, nay what he expressly denys, you put into your Socinian's Mouth, and make him speak what you found in Trinitarian Books, because you judg'd it might be odious. The most pinching and obvious Argument which the Unitarians insist on, viz. the Inconsistency of a strict equivalent meritorious Satisfaction, with free gratuitous Pardon, you are so ignorant, or disingenuous, as never once to mention; and yet you have the Vanity to tell the World, you have consider'd the chief of the Socinian Tracts, when you have only attack'd one very little one, which for your own Glory you must call that most celebrated Book with them. To me it appears, that you have but just dip'd into the Controversy, and don't so much as understand the true State of it. In order to shew your Defects, I shall first state the Matter in Dispute;

and then shew how short you are of proving your Point against the Unitarians.

As to the Matter in Dispute; I will not

lay weight upon Words and Phrases, that may have various and uncertain Meanings. The Term Satisfaction, in a legal sense, is wholly unscriptural. I think you are not quite so happy as ridiculous, in pretending to discover it in Isa. 53. 11. which I think none before did; and I fancy none after you will interpret of a Satisfaction to Justice, when it plainly speaks of a complacential Delight the Servant of God shou'd have in the Issue of his Undertaking. But any jingle of Words serves some Men, let the Sense be ever so foreign to their purpose; however, neither the unscriptural Term Satisfaction, nor the scriptural Terms Redemption, Propitiation, Atonement, Sacrifice, &c. is the Matter of this Dispute: the Unitarians can allow all these, and the very Racovian Catechism, which you say is their Standard, expressly allows J. C. to be our expiatory Sacrifice, chap. 8. and that in the same sense as, nay, in a fuller than the Sacrifices under the Law were such. So that they have said what is false, who tell the World, that the Socinians in general deny Christ dy'd a proper Sacrifice for Sin: much less do the Arian Unitarians decline the Expression. Nor shall the Phrase of *pro loco*, or his dying in our stead, make any Difference; so that the Antinomian sense of his sustaining our legal Person, be excluded. The Racovian Catechism asserts it, that Christ dy'd as *Victimæ succedanea*. And I think he that suffers with a Design to prevent our Suffering (which is granted) truly suffers in our stead.

But the true State of the Question is about the meaning of the aforesaid Expressions, viz. Whether or not our Ld J. Ch. endur'd such infinite Punishment at the hands of God, as was a full equivalent Compensation to vindictive Justice for the Sins of Men, and strictly meritorious of their Pardon. It must not only be Punishment, but equivalent to all that a World of Sinners had deserv'd at the hands of severe Justice for ever: and in order to this it must be infinite in value; for no other Notion of Christ's Satisfaction can afford you so much as a pretence of an Argument for his Infinite Deity. Therefore you call it Infinite Satisfaction, pag. 2. as do Dr. Ed-

wards and others. If it was proper Punishment laid on Christ, yet if that was not a full Equivalent in strict Justice; nay, if 'twas an Equivalent, yet if that Equivalent did not amount to Infinite, then not being Infinite Satisfaction, it needed no Infinite Person to make it; and so your Argument for Christ's Deity will fail here.

The Unitarians Sense I take to be this, That the Lord Jesus, not so much by any physical Virtue of his Blood, or by the natural Pain and Torments of his Sufferings, but by his Obedience to the Death of the Cross, by his great Patience, Humility, Submission towards God, and transcendent Charity to Men, express'd chiefly in his Sufferings (which were the great Trial of those Vertues) did make so acceptable and rewardable an Oblation to God, that in consideration hereof he is exalted to be a Princely Advocate with a merciful God for Sinners; and in the acceptable Virtue of this Obedience to Death, his Intercession is prevalent with the Divine Mercy for Pardon, which he is authoris'd to grant. The ground of Pardon being granted in his Name, is his Obedience, which is better than a bare external Sacrifice: 'Tis not merely a Condition, as Dr. Stillingsfleet pretends, p. 308. Of his Reasons of Christ's Sufferings, but a rewardable Consideration in the Case of Pardon; as a perfectly holy Life wou'd be a meet Consideration for God's gracious Recompence of eternal Happiness. The way of its Application is by his Intercession, not challeng'd of rigorous Justice as a thing strictly merited, and which God, having had the full worth of, is bound in Justice to grant as a Debt he owes to the Purchaser; but sought of the Divine Favor and Mercy, with which Christ's Obedience has given him so great a Prevalency. And herein they see the Wisdom of God highly manifested, in putting this Honor on J. C. for his consummate Virtue, that Pardon and Salvation shall, thro his Mediation, be given to them, who by him (by his Law and Example) are brought to turn from their Sins unto God; and also in making it serve as an humbling Memorial of our own Unworthiness and Distance, in being admitted to Favor by the interposal of one of the highest Vertue and Worth, and this try'd to the utmost by the most difficult Exercises. And in order to such Atonement and Pardon by J. C. they see no need of his being Supreme God.

2. Having thus stated the Case, I am next to shew how short you are of proving your Point against the Unitarians, viz. of an equivalent infinite Satisfaction to God's vindictive Justice, in order to Pardon. The Method of your (and others) Argument takes in these four things: (1.) That Divine Justice necessarily requires such Satisfaction in order to pardon Sin. (2.) That Christ has made it, by suffering such equivalent Punishment. (3.) That this Equivalent can be no less than infinite Punishment and Satisfaction. (4.) That hence it follows he must be an infinite God. Let's examine them singly.

(1.) You assert that the Justice of God obliges him to exact the utmost Farthing; i. e. to punish to the utmost what every Sin strictly deserves, and that God cannot pardon Sin till he has executed his Vengeance somewhere or other to the full. And on this 'tis that your Party build the necessity of infinite Satisfaction in order to Pardon. You ask, pag. 3. Does Justice require full Satisfaction? and are so disingenuous as to make your Socinian answer, *Yes*; when no Socinian will ever say it in the sense your Question intends, but on the contrary they wou'd always say, *No*. You say, *Justice can no more remit the least Farthing, than it can cease to be*, p. 47. That *Justice not being satisfy'd, Justice is not done, and that is Injustice*, pag. 31. This you assert, but don't prove. But so far is this from belonging to the nature of Divine Justice, that I dare say no just and good Man ever acts thus, always to demand inexorably the utmost of his strict Right. This *Summum Jus* is ever blam'd, as is he who is righteous overmuch.

'Tis granted by the Unitarians, that punishing Justice belongs to the great Governor of the World, and that 'tis requisite it shou'd be exerted, tho not always answerably to the strict Demerit of Sin, yet answerably to the Ends of Government; and so 'tis in all regular human Governments. Accordingly God does exert this punishing Justice in many temporal Punishments, and more fully in the final Condemnation of the Incurable, in the day of the Revelation of the righteous Judgment of God.

But Justice does not demand the same Punishment of the Penitent, who do honor to it by their Repentance, and their humble earnest Deprecation of deserv'd Wrath: But, by your Principle, God is bound to punish the Sins of

of the most Penitent, as much as those of the most haughty obstinate Transgressors. He must not remit a Farthing in one Case, and he can have no more than every Farthing in the other. In short, I say, God always hates Sin, but is not bound always to punish it, only when in his Wisdom he sees it requisite. And in this Dr. Stillingsfleet consents, *Preface to the Sufferings of Christ*, p. 28. where he argues against your Notion of Divine Justice as very absurd.

Your only Argument, viz. That Justice not being satisfy'd, supposes Justice not to be done, and that not to do Justice is Injustice, arises from your confounding two different Notions of Justice. For a thing is said to be just in two Senses: either 'tis *quod fieri potest*, what lawfully may be done; or *quod fieri debet*, what ought to be done. Now not to do the last, that is, what ought to be done, is Injustice; but to omit the former, viz. what I may without Injustice do, is no wrong. And of this kind is God's Right to punish the penitent upright Servant for his hated Defects and forsaken Faults: this is not *quod fieri debet*. But you suppose that whatever may be done justly, ought in Justice to be done, which is very monstrous. For I pray what is Justice? Is it not to give every one his Due? 'Tis in giving, not taking, what is strictly due, giving others their Right, not exacting from 'em my own; of my own I am Master, but not of another's. And tho we say Punishment is due to an Offender, the meaning is not that he has a Right to it, which in Justice we must not deny him, but that the injur'd Person has a Right over him to take it if he pleases: the injur'd Person does not come under these Bonds, but the Offender only; so that the Injur'd is free in point of Justice, if something else don't require him to use his Power over the Injurious. If a Man can't part with his just Right in any Case, without coming short of Justice; then he is unjust in not prosecuting every Trespasser to the utmost lawful Rigor: for here Justice is not exerted. Whereas even Princes, who are trusted by the Community, and shou'd not give up their Rights, are yet endow'd with a Prerogative to remit Punishment, where it may safely be; and this without any Injustice, tho Justice be not done. And dares any Man say, that the absolute Sovereign Lord of all shall not sometimes forbear to use his Right to punish his Creatures? May he not do with his own as he lists? Mat. 20. 15.

But if God must do all that with Justice he can do, then I doubt he must needs refuse Christ's Substitution; because in Justice he might either not have contriv'd, or not accepted it: and not to do Justice is, say you, Injustice. And it seems strange, that in order to magnify God's pardoning Mercy, you shou'd lay your Foundation in such a Notion of him, as represents him incapable of shewing any Mercy, and under a necessity to do all the hurt he can within the Limits of rigorous Justice. Nay, if God cannot part with the exercise of his just Right in any Point (for with his Right it self in general I grant it) then it will follow that he must pardon penitent Sinners absolutely, because it is his just Right to suspend and remit Punishment when he pleases, as much as 'tis his Right to inflict it when he sees that to be best. And if he must do Justice to the utmost, i. e. whatever is just; then must he do this Justice, of exercising his Prerogative and just Right in absolute Pardon, else here is some Justice not done: So that both ways, either in punishing, or not punishing, God exercises his just Right, and acts as justly in the one as in the other, if we only respect the nature of mere Justice.

You ask, pag. 4. If Forgiveness without Satisfaction be call'd Justice? and you make your Socinian answer, No; when he wou'd say, Yes, if he might speak for himself: But he is in your hands, and you make him speak what you wou'd have him, to make you Sport; which is the great Privilege of them who write Controversy by way of Dialogue. I say then, that free Pardon is Justice, as our Alms is call'd Righteousness in Scripture; for this reason, among others, say some, because they must be given of such things as we have a Right to: So God's pardoning Mercy is Righteousness, as much as his Bounty is so, as being the exercise of his just Right. Punishing is one Act of Justice, and Pardoning another; either way God uses his own Right with equal Justice. So that you give no manner of Proof of its being essential to Justice, that it must always punish to the utmost Desert. And indeed since Forbearance is a real Remission of all that Punishment which the Sinner might have suffer'd in that time, you may as well say, that Justice is not done in God's long Forbearance of the Wicked, as in his absolute Pardon of the Penitent; nay, in his Forbearance of Devils too, on whom Justice

Justice is not fully executed yet, but they are forgiven a great part of their Torment till the last day; and yet this is without any Satisfaction, unless you suppose Christ satisfy'd so far for Devils too.

And as your Ground for the Necessity of full Satisfaction fails, viz. from the Nature of God, and his Justice; so I suppose will theirs, who found the Necessity of full penal Satisfaction upon the Threatnings of the Law, as some; or upon a regard to the ends of Government, and the common Good, as others.

1. I find even some rigid Calvinists will not go so far as you, to lay this Necessity so boldly on the Nature of God, but only on his voluntary Determination. *The Injustice of not punishing any Sin* (says Dr. Owen) *arises not from any natural Obligation, but from a positive Act of God's Will; Treat. of Redemp. p. 93, 144.* This positive Will being suppos'd to be declar'd in the Threatnings of his Law, before Man sinned, let us examine what Necessity of full Penal Satisfaction is manifest from the Threatnings of the Law. Tho, I think, this founds the Satisfaction originally on mere Will and Dominion, which made a Necessity that did not arise from any natural Obligation; and therefore 'twill be a great Presumption against this Opinion, that 'tis not likely a most gracious God shou'd exert such a positive Act of mere Will; yet I find no such thing in the Law it self. The Threatning was, *Thou shalt die*, Gen. 2. 17. and the Sentence pass'd upon him in pursuance of that Law was, *Thou shalt return to the Dust*, Chap. 3. 19. And this is fully executed on Men themselves; so that there is no need for a Substitution or Satisfaction, to take it off; and 'twill be very hard for Men to suppose a secret Meaning of that Threatning, viz. that it includes eternal Torments, and then upon that Supposition to suppose a Necessity of a full Execution of that meaning of the Threatning on every Sinner.

But as I will not deny, that the continuance under Death was imply'd in that Sentence; so I judg, that whatever future Miserys might be imply'd in that Threatning (as I grant they are in others) yet that Threatnings, consider'd barely in themselves, do not bind the Lawgiver, in strict Justice, to inflict em on every Sinner who repents. For even the Sentence of returning to Dust was not executed on Enoch nor Elias; nor will it be on those who shall not sleep, but shall be chang'd, 1 Cor. 15. 51. Who

knows but the Threatnings of the first Covenant were as conditional as to future Miserys (supposing them intended in Gen. 2. 17.) as the Threatnings in the Gospel, 1 Cor. 3. 17. Gal. 5. 24. Rev. 21. 8. These are deliver'd in as absolute Terms as the first Threatning was, and yet we say they are not intended to be executed, if there be Repentance; only temporal Miserys, viz. Death, &c. are peremptorily determined. Perhaps God, whose merciful Nature was the same at first, never dealt with frail Man (as the History shews him to be easily ensnar'd) on other terms than these; he might threaten future Miserys, but we have no reason, that I see, to say his Threatnings were not conditional, and left no reserve for Repentance, as now. I know a thousand precarious things are said of the first Covenant, and Covenant of Works with Man in Innocency, requiring perfect Obedience, as the Condition of Life eternal, and admitting no Repentance; of which things I find not the Holy Scriptures say a word; and I doubt if such a Covenant be either suitable to the Nature of a gracious wise God, or the Nature of Man, in his unexperient'd feeble Innocency. Our common Systems do most pitifully suppose, and then build all on this, which shou'd be well prov'd, before it be laid for a Foundation. Now if the Threatnings were conditional, then on Repentance they were to be suspended of course without any Execution due.

But if eternal Miserys were threatned, and absolutely denounc'd against the Sinner, yet considering what has been said of the Nature of Justice, and that Non-execution wrongs none in their Rights (for even God's Right to punish remains, tho he forbear to exercise it) I can't see any thing can be pretended for the Injustice of not executing the Threatning but this, That 'tis against Truth, a wrong to the Veracity of God, and a wrong to Men, as 'tis a sort of Justice due to them, not to deceive 'em.

To which I answer, That whatever the certain natural Consequence of Sin may be, to render an incorrigible Sinner miserable; and whatever Engagements may be on the Wisdom and Holiness of God, as Rector of the World; nay, whatever Engagement may be upon his Truth on other Accounts, to exact the threatned Punishment on the irreclaimable Sinner; yet the bare Threatning does not, I conceive, engage his Truth, because Threatnings are not like Predictions, nor are wont to be understood to

signify what shall certainly be, but what may be expected: they are not given for a Pledge of the Divine Veracity. Death was threatened to the Murderer, and yet God said to David, without being false, *Thou shalt not die.*

If the Divine Truth were at stake in every Threatning, I don't see but the same Injustice, i.e. the same Untruth, might be charg'd on God still, even tho' J. Ch. had suffer'd the Equivalent; because the Law or Threatning did never say, that Christ, or some Substitute, shou'd die, but the Sinner. And there seems to be as little punctual Truth observ'd in Christ's suffering the Punishment instead of the Sinner, as in God's pardoning him absolutely; for when Christ suffer'd, it was neither the same Person, nor the same kind of Punishment that the Threatning spake of. And if it be a right Notion of Dr. Owen, that Personal Guilt differs from Debts in this, that the Person himself is principally intended, and aimed at, and not the Debt: Then it will follow, that the Threatning was not accomplish'd in its principal Intention, when Christ suffer'd; and then where is the Truth of the Threatning accomplish'd? Justice may admit an Exchange, but Truth lies in a point. Thus if I tell my Creditor I am worth a thousand Pounds in Land, and it be found, that I am worth it only in Cattel, or Shipping, I may seem just enough, and my Credit is altogether as good, but I shall be counted a Liar: So that the Equivalent does not answer the Truth. Yet I suppose the Divine Truth is as exact as his Justice. Wherefore I conclude, that there is no Necessity, either upon the Justice or Truth of the most Holy God, that he must always execute the utmost of his Threatnings on all Sinners; even the most penitent. 'Tis enough that he uses his Right or not, as in his infinite Wisdom, Goodness, and Sovereignty he judges best.

2. I find most of our considerate late Writers do say the Necessity of Christ's Satisfaction on the regard that is due to the Ends of Government, and the common Good of Men, by deterring Men from Sin, by this Instance of Punishment. Thus Dr. Still. *Reasons of Christ's Suffering*, p. 47, 59. Preface, p. 39. For tho' this Doctor avoids saying 'twas necessary, yet he says, 'twas agreeable to Justice to admit of Christ's Satisfaction on behalf of the Penitent, on this Account.

But since the ends of Government, and the means to serve those ends, consist not in a point, but

admit of great Latitude, I think this will devolve the matter upon the Dominion and Wisdom of God at last, who may chose what way he shall take in this Affair; and if he can but maintain, or has provided for the Honor of his Law, without an equivalent penal Satisfaction, then there is no Necessity for it.

Now the Unitarians judg, that the Honor of God, and a regard to his Laws, are abundantly provided for without it, viz. by his limiting the Conditions of free Pardon and Salvation; so as that none can partake hereof but those who repent, and forsake their Wickedness, and sincerely submit to his Laws, while the rest are doom'd to perish. In this are contain'd all reasonable Motives to Obedience, as absolutely necessary, and all possible Arguments to deter us from wicked Acts. Here is no more Encouragement given Men to go on in Sin, than if Christ had satisfy'd for 'em; which wou'd certainly give as much Hope to the most daring and dilatory Sinner: and I am confident Sinners wou'd presume as much on the Satisfaction of Christ, as they do, or wou'd do, on the free Mercy of God, even while they go on in Sin. And here is as much to deter Men from Sin, as if Christ had been punish'd for 'em; for I can't think the World will ever be made to think the Sufferings of Christ, for a few Hours, to be more terrifying, or to give 'em a more dreadful Sense of Divine Wrath, than the endless Horrors of Hell-Torments in unquenchable Fire. If this will not deter 'em from Sin, the other will not; and they have already the same Grounds to believe Hell-Torments, as are pretended for Christ's infinite Sufferings: nay, if they don't first believe the Wrath to come, on the Credit of the Text, they'll not believe Christ suffer'd to take it off. So that it seems neither to add to the Terror, nor the Assurance of it, to say Christ made such Satisfaction for the eternal Torments due.

To which if we add the sad Abuses of the Doctrine of an equivalent Satisfaction by so many, to their hardning and Security in Sin; and also how much this Doctrine seems to diminish of the Glory of God's free Grace, in unmerited Pardon of the Upright; it may perhaps appear, that the Honor of God's Government, and the Ends of Piety, are at least as well provided for by free Pardon, as by an equivalent Satisfaction. Certain it is, that Love to God is the noblest Root of all pious Endeavors;

vors; and as certain that the less free Grace we believe there is in God's Pardon, the less we shall love him: for to whom little is forgiven, the same will love but little, Luke 7. 47.

Besides, 'tis not for us in dubious Matters to say this or that is the wisest way, therefore God must take it; there being nothing we are less proper and certain Judges of than these Matters of Wisdom, which require a mighty Comprehension and Capacity. If we must judge that to be the wisest Method of Divine Government, which is back'd with the highest Severities, and most sensible Representations of God's Anger, we shou'd perhaps think, that to serve the ends of Government it were necessary God shou'd smite upon every presumptuous Crime: for if on each wilful Crime he shou'd take away a Limb, or cause a Paroxysm of the Cholick or Gout to seize the Offender; and this became a certain fix'd Method, that a Man could not doubt of such a mark of speedy Vengeance; probably this severe way might deter Men more from Sin than either Christ's Sufferings or future Torments. Yet we must not say, God uses this Method, or that 'tis necessary, when we see the contrary; no more must we fancy a necessity of a Satisfaction without proof. Now since there is no Necessity of an *equivalent Satisfaction* to be made out *a priore*, either from the Nature of God's Justice, from his Law, or *Reasons* of Government (which last I confess you deride) I don't see but Pardon, or not punishing, is a matter of God's Dominion, but always under the Conduct of Wisdom, Holiness, and Goodness, and therefore is gratuitously exercis'd on an *umble Penitent*, where it may be so without any Prejudice to the Interest of true Piety, and I think without any absurd Consequence.

I wonder to find Dr. Stillingfleet object so weakly against this Dominion in Pardon, which the Unitarians assert (*Christ's Sufferings*, p. 28, 29.) If, says he, the whole Right of Punishment depends on God's Dominion, then all Sins must have equal Punishments. This is a very strange Inference, that because God may punish as he pleases, therefore he must needs punish all alike, and observe no proportion of Fault and Punishment. And yet in the same Breath he adds, Then it were at liberty for God to punish a greater Sin with less Punishment, and a less with greater. This is still more strange, that two such contradictory Consequences shou'd follow from the same Premi-

ses, viz. both that all Punishments must be equal, and yet that they may be unequal. He goes on, Punishment wou'd then be a mere arbitrary Thing, depending on the mere Will of God. No more I think than in his Preface he had made it to be; nor is it mere Will, but attended with Wisdom, Holiness, and Equity in all its Determinations. He adds, that then God may punish whom he pleases (he means any innocent Man) and wonders that the Socinians, who assert the Right of Punishment to be merely in God's Dominion, shou'd cry out of the Injustice of punishing one Person (Christ) for the Faults of another. And tho he produces this as their Reason, and I think a very good one too, viz. that Punishment supposes Guilt, and so restrains his Dominion in punishing to the Guilty only: yet the Doctor will have it, that they contradict themselves to serve an Hypothesis, in saying, that God may by his Dominion forbear to punish a guilty Man, and yet that he cannot extend his Dominion to the punishing an innocent Man; notwithstanding the Socinians never pretend God's Dominion gives him Right to punish all that are under it, but only the Guilty; and that among them his Dominion gives him a Right also not to punish where he sees that best.

I think if the Unitarians be rightly understood, the matter is very clear, they'll grant that Right to punish is founded on Dominion, but yet upon Justice too. I may not be punish'd by one, merely because he is over me, without any Desert of mine; so that there must be Justice at the bottom: and yet I may not be punish'd for my Fault by every one that has no Authority over me, so that there must be Dominion also, as the Foundation of a Right to punish. But then this being only a Right, not an Obligation on God, 'tis no more than a Right to punish if he will; and consequently the Exercise of this Right, or not Exercise, is a point of mere Dominion. There must be inherent Guilt to found a Right to punish; but nothing but Choice and Wisdom is needful to use it, or to suspend its Exercise. So that the Socinians speak very consistently, when they assert God's Dominion in free Remission of the guilty Penitent, but deny it to extend to the Punishment of the innocent Jesus, or any other; i. e. he may part with his Right, and yet may not do wrong. So then if not to punish belong to the Divine Dominion, there will be no necessity of your full Satisfaction in order to Pardon. Nor can you argue that any

any such thing is at all design'd, until the Divine Pleasure to have it so be produc'd; because Pardon may be granted by absolute unmerited Remission, for ought that appears from the nature of God's Justice.

And 'tis plain, that in human Governments, thus to forgive *penal Debts*, to the humble relenting Offenders, making a difference between a modest and impudent Transgressor, is so far from being a Defect in Government, that 'tis a *beautiful Royalty*, and one of the greatest *Graces* of Dominion. Much less is it any Defect in God's Government, who is absolute Lord of all, and who can't be impos'd on, as Men may, with *Shews* of *Mock-Repentance*; especially since there seem more ill Consequences to follow upon his long Forbearance of the obstinately Vicious, than from his free Pardon of the Penitent: and yet even that is not too destructive a Method to the ends of righteous Government, to be admitted by the wise and just God every day. The *Papists* don't prove to me, that there is an *universal visible Judge of Controversys*, by their bold saying, that else God would not be *wise*; no more do you prove there is an infinite Satisfaction made in order to Pardon, by saying, that else God would not be just. It only shews you are very bold with God's Attributes, as if you comprehended them well enough, tho an *Unitarian* must not pretend to fathom the Divine Unity.

But because you may say, that God has taken this Method of Choice, to forgive upon an infinite Satisfaction, and that this is enough for us to know; Whether he was bound to it by Justice or not, is no great matter, if he have but determin'd upon this way; I therefore add under the

2. *Second General*, That the *Unitarians* deny that the Lord Jesus Christ is ever said, in the Gospel, to have made any such *infinite Satisfaction* or *equivalent Compensation* to vindictive Justice, by bearing the full Punishment due to the Sins of Men; or that any such thing is intended by his being our *Ransom*, or being a *Sacrifice for us*, &c. Here two things come under consideration: 1. Whether J. C. suffer'd *proper Punishment*? 2. Whether it was a full *Equivalent to strict Justice*? 'Tis upon the latter that the main stress of the Cause lies: for if only some smaller Punishment was inflicted than what all Sin deserv'd, it will follow that compleat Satisfaction to Justice is not

made; and so 'tis only a merciful *Composition* made for the Sinners Debts, by an *Acceptilation* of less than an Equivalent.

1. As to Christ's being punish'd in a proper sense, by divine vindictive Justice, the *Unitarians* are afraid it will imply him to be a Sinner, according to their Notion of Punishment; which is this, *That 'tis Misery inflicted by the Law-giver or Ruler on a Malefactor for his Crime*, whereas the Holy Jesus was without Sin. And according to this common Notion the *Antinomians* do rightly argue, that if the Lord Jesus was punish'd, he must first have all our Wickednesses and our *Faults* imputed to him, and be as sinful as we, which we should abhor the Thoughts of; which yet their Adversarys cannot answer, but by going off from the obvious and most proper Notion of Punishment, when they say Christ was punish'd for our Sins, and by giving a more lax and mild sense of the Term *Punishment*; in which the *Unitarians* and they are at no great odds. They both agree in this, that *vicarious Punishments or Sufferings* are not so properly Punishments, as where there is personal Guilt. The judicious Mr. *Hotchkis* says, *Christ was not properly punish'd. Christ's Righteousness*, Part I. p. 77. Mr. *Baxter* says, it was but *analogically* such, that is, was not truly Punishment, but had a resemblance of it. See Dr. *Stillingfleet's second Part of Christ's Satisfaction*. And this Doctor himself, after all his vain Labor to make Mr. *Baxter* differ from the *Socinians*, is forc'd to own, that *Christ's Sufferings were not a Punishment in the most proper and strict sense*, p. 171.

Now the very *Racovian Catechism* says, That Christ suffer'd the *quasi poenam*, that is, the *analogical Punishment* of Mr. *Baxter*, &c. And since Dr. *Stillingfleet* himself, by Punishment, means only *what was appointed and accepted in order to Atonement for Sin*, p. 151. and by Atonement, *That in consideration of which, God is willing to release the Sinner on the Terms of the Gospel*, Part I. p. 307. I don't see any mighty Difference between him and the *Racovian Catechism*, which says, *Our Sins were the Cause of Christ's Sufferings in order to their Pardon; Eorum causa passus est & quasi poenam in se recepit, ut nos vera eorum poena exsolveret*: and that he suffer'd for Sins in the same sense that the *Sacrifices* under the Law did, chap. 8. Now since the Doctor and the *Socinians* agreed so well in their meaning, what reason was there to quarrel

with them about the Term *Punishment*, of which he grants the *Scripture speaks not a word*? Indeed they observe nothing in *Scripture* of God's Appointment in the Case (which the Doctor supposes and affirms) which in all solemn Punishments is expected.

'Tis certain God never did appoint and order the *Jews* to shed *Christ's Blood*; but on the contrary forbad 'em to kill him: when he sent him among 'em, 'twas to turn 'em from their Sins; and the end he propos'd was this, *Surely they will reverence my Son*, and not kill him, as they did his Servants the Prophets, *Mat. 22. 37.* And therefore to shew how they acted against his Will, God censures those Hands as wicked that kill'd him, and punish'd them with most dreadful but illustrious Vengeance, *Acts 2. 23.* I grant God did foresee the *Jews* Malice, and deliver'd his Son up, i. e. he left him in their Power; and it became his Duty to endure resolutely whatever befel him in doing his Father's Work: but still God did all, that by his Authority and Command he cou'd, to save him from harm. And was this *exemplary Punishment*, which the Lawgiver, instead of inflicting on him, did by his Authority seek to cover him from? Certainly such a terrible solemn Example of Divine Vengeance, as this is pretended to be, for striking Terror into the whole World; such a direful Instance of God's angry Justice flaming against the Sins of Men, to afright them beyond the far lesser Punishments of an *universal Deluge*, or a Storm of Fire and Brimstone, &c. I say, one wou'd think such a solemn Execution as this, design'd for publick Warning, shou'd have the plainest Marks of God's Hand in it. If it were just to inflict this as a Punishment on J. Ch. no doubt God might justly have commanded the *Jews* to slay him, and then it had look'd more like Punishment; whereas by a bare Permission or secret Will, it comes to pass that the most solemn Vindication of severe Justice was made to look like an *accidental thing*, and scarce to be distinguish'd from the ordinary Trials of the Saints, as to the ground of his Sufferings, and loses its true use. What publick Declaration is here of Divine Justice, when 'tis so hard to shew that it had any hand in it? Was it ever heard that a wise Ruler punish'd one by a grievous Death, for a demonstration of his severe Justice, which Death he forbids all his Subjects to inflict; and instead of that, commands

'em to reverence and obey him in all things? This would be to obscure and hide Justice, instead of declaring it, say the *Socinians*.

Indeed that Text, *Acts 4. 27, 28.* as translated, may mislead some to think, God determin'd the Rulers to crucify Ch. but if the *Nominative Case* be but plac'd before the Verb, as is natural, the true order of the Words will be thus, *Both Herod and Pontius Pilate were gather'd together against this holy Child Jesus, whom thou hast anointed to do what thy Hand and Counsel determin'd to be done.* The last Words, *To do what thy Counsel determin'd*, may relate to Christ, see *Acts 10. 38.* not to the wicked Rulers; for God did not determine them to murder Christ, nor was he slain by the Wrath of God, his Father, but by the unrighteous Wrath of Men. 'Twould grieve one to hear such good Men as Mr. Jos. Allen telling us of God's cursing his own Son, saying to him, *Go thou Cursed, cursed in Body, cursed in Soul, &c. Remains*, p. 193. Methinks tho the *Jews made him a Curse*, *Gal. 3. 13.* Christians shou'd not hold him accus'd of God. The Prophet complains of the Injury done him by the *Jews*, who esteem'd him smitten of God and stricken, even when he was wounded for our Transgressions.

To conclude, I find God is often said to declare his Love to Sinners, in giving his Son to die for them, but never that he did it to shew his Wrath. He declar'd indeed his Righteousness, (or Clemency, as Dr. Hammond on the place) but how? not in punishing Sin, but in pardoning it, *Rom. 3. 25.* his Righteousness in the Remission of Sin, which is not an Act of vindictive Justice, but of rich Favor. Thus Christ shed his Blood for the Remission (not Punishment) of Sin, *Mat. 26. 28.* We are not so much as once call'd to take notice of God's Severity in this Affair.

But call it what you will, Suffering or Punishment, for our good, or in our stead; yet if it was not a compleat equivalent Punishment, as much as the severest Justice cou'd demand, or the World's Sin could deserve, 'tis nothing to your purpose of an infinite Satisfaction. Whether it was such, or not, is the next thing to be consider'd.

For 2. The Unitarians do absolutely deny, that J. C. suffer'd the *Tantundem*, or an Equivalent from vindictive Justice; I say, an Equivalent in the sense of strict Justice: for as for a prudential Equivalent, or rather Expedient, such as Mr. Baxter and others are for, viz. which may answer

answer the ends of Government as much as if all Men had perish'd, and which may preserve Reverence for the Divine Law; this you call an *Intrigue of Politicks*, p. 30. and rightly add, that this *will infer no necessity of Satisfaction*, i. e. adequate infinite Satisfaction: for 'tis only a Satisfaction to the Divine Will and Prudence, not to inexorable Justice. And the Unitarians will own, that God's merciful Terms of Pardon thro' Christ's Intercession, with the Sinner's Repentance, is such an Equivalent, or an Expedient, that better answers the ends of Government, and affords Arguments and Room for Obedience, more than if Sinners were left under Despair and Ruin.

But the Question is about an *adequate Compensation to Justice for Sins past*, not about a Security for the future; or whether to answer the Ends of Government, and the Honor of God's Law, it was necessary that the utmost Punishment due should be suffer'd without any Abatement? and whether our Lord Jesus made such a full Compensation, as was meritorious of our Discharge from the strictest Justice? for whatever is short of this cannot be *infinite Satisfaction*, since 'tis not equal to the Deserts of *finite Merit*.

Here then is the stress and heart of the Controversy between the Unitarians and Trinitarians about Christ's Satisfaction; which the former complain is not understood, at least is never attended to by their Adversarys. And in this critical Point, on which the whole Cause depends, as Dr. Outram waves it wholly, so I think Dr. Stillingsfleet, in his *Reasons of Christ's Sufferings*, has most egregiously fail'd: for after he had own'd that the Unitarians acknowledg Christ to have been an expiatory Sacrifice for Sin, and that they freely had told the World what were the main Points in Controversy, viz. 1. *Whether Jesus Christ made an adequate Payment to the Justice of God, or an Equivalent for what Men should have suffer'd?* 2. *Whether it was a Satisfaction offer'd to the Mercy of God, or to his Justice?* I say, after this, he very subtly and unfairly drops the first and principal part of the Question, saying, *The main Point then between us is, whether Christ's Death had respect to the Justice or Mercy of God*; and so runs away upon a wrong Scent, straining Metaphors and Allusions to the legal Sacrifices to little purpose, when he knew the *equivalent Payment to Justice*, and no other, was the main Business: for if another Man, or

an *Angel* were appointed for a Victim, this might be an Oblation to Justice; but not being an Equivalent, you despise such Satisfaction. So that the Equivalent is *all in all*, in this Dispute; which finding probably a little too troublesom, he had the wit to lay it aside, even tho he cites a Complaint of the Unitarians, that they were not rightly understood in this Point; and of himself they renew the Complaint, that he would not, or did not at least, seem to understand them by his Answer. So that whatever Esteem some may have for his Book, I can truly say 'tis nothing to the main Point which he had once before him, in his Pref. p. 9, 10. but left it out of his Book, whether to spare his Adversarys or himself, you may judg. In short, if less than an *infinite* and equivalent Satisfaction might do, then one less than God might give it. I speak this over again, because Men are not very willing to attend to this main Point.

Now that our Lord Jesus has not made *such full Satisfaction as this*, the Unitarians think is prov'd from this, that it would exclude all *gratuitous* free Pardon from God; which beyond all denial is so gloriously and expressly declar'd in the *New Testament*, *forgiving one another, as God for Christ's sake has forgiven you*, Eph. 4. 32. *exgratis*. We are justify'd freely by his Grace, thro' the Redemption, &c. Rom. 3. 24. not only by Grace, but *gratis*, without any meritorious Cause, as 'tis John 15. 25. Now how can God be said to pardon Men *gratis*, if it be purchas'd at full Price? What is left to be remitted, if what was worth ten thousand times as much more Pardon (even for a thousand Worlds) be paid for it? He forgives all, but abates not a Farthing, say you. Strange, that this should be call'd *gratuitous Pardon*! I know this Argument is old and common, but I never saw it yet answer'd.

'Tis oft said for answer, that tho Christ paid all, yet it cost the Sinner nothing. But to whom owes he Thanks for this? Is it to God as freely forgiving him, or to Christ who paid the whole due, which otherwise had never been remitted by God? But it comes freely to the Sinner; but, I say, not freely from God, if he sold it at full worth; only from Christ. But the Text says, *God freely forgives in Christ*. Well, but you'll say, it was God the Father's Mercy that he found out this way of Satisfaction, pag. 5. This is generally said, I doubt, in complement to

the Father, after Men have dishonor'd his Goodness: For indeed, 1. It is as much the Son's Contrivance as the Father's, according to your Scheme, nay more the Son's than the Father's; for we are told the Son is the Wisdom of God, and you expressly say, *Wisdom is the second Person of the Blessed Trinity*, p. 5. Now we know 'tis the part of Wisdom to find out deep Contrivances; so that the Son must be the immediate Contriver as well as Executor, and nothing is left for the Father but tremendous *inexorable Justice*. If you say *Mercy* put the Son upon contriving, you tell us that *Mercy* is the *third Person*; so that all the rich Grace that is left for the Father to shew, is only to accept a sufficient *able Surety* in room of a *non-solvent Debtor*, and to accept a full Payment at once of what else he must ever be receiving in Parts. Do you think such a thing would speak any great Goodness even in a Man?

2. But supposing God the Father finds out this Expedient, 'tis not an Expedient how he may *freely forgive*, but how he may be satisfy'd to a Farthing. If my Judge or Ruler finds and persuades another to pay him my penal Debt or Fine, I may be beholden to him for his Wisdom, and perhaps some Kindness; but I'll never say he *freely forgave my Debt*, which I saw paid him to the full: especially when I saw the poor Man, my Friend, toil and pinch, and grievously put to it to make up the Sum, with Tears, and Sighs, and Prayers that he might be spar'd. The same I would say in any other criminal Case, or wherever a Substitution can be admitted to give full Satisfaction: whatever Favor there may be, there is no gratuitous Forgiveness of *all the Debt*.

Dr. *Stillingsfleet*, who kept as much out of the way of this Argument as he could [unable, I judge, to look this Objection in the face in its full Strength] at last mentions it slightly and by halves, in the last Leaf of the *Reasons of Christ's Sufferings*. But tho he did by halves start it, I think he did not so much as half answer it. To the Objection of the Inconsistency of the *Freeness of God's Grace with Satisfaction*, he answers, that *Freeness of Grace is consistent with Conditions*; he means our *Repentance and Prayers*, and instances in *Abraham's Prayer for Abimelech's Pardon*, &c. I reply, Tho *all Conditions* be not inconsistent with Free Grace, yet all strictly *meritorious Conditions* are so; and therefore 'tis that in answer to the *Antinomians* Ob-

jections, they who assert Conditions of Pardon, do alway deny them to be *meritorious*, such as *Christ's Satisfaction* is said to be. Again, says he, *Remission is free when the Penalty is forgiven wholly, as we assert*: but others say, True, 'tis free when 'tis forgiven freely, but that there is no Remission, whatever you assert, from him, by whom nothing is remitted, no free *Forgiveness* at all, where all that was due was paid. If among Enemies Prisoners are on equal Terms exchange'd, none will say they were *freely releas'd*, or magnify the Generosity and Free Grace of the Enemy that let them go on such Terms, especially if Ten of the other side were given in exchange for One not so considerable.

He adds, that *Men under Defamation must vindicate themselves, tho they freely forgive the Authors of the Slander*: And shall not God? &c. I answer: That Men may forgive, and yet seek to bring their offending Brother to an Acknowledgment and Repentance of their Fault, and to ask Pardon, because 'tis not strict Satisfaction; and this way God takes still to vindicate his Honor, and forgives none that don't humble themselves and repent. But that Men are bound to take the Rigor of the Law against their Brother, or that ever they can be truly said of *Free Grace* to forgive their Brother, when no Submission will be accepted without the severest Satisfaction to a Farthing, is utterly deny'd. 'Twas time for the Doctor to end his Book here, when he cou'd not tell better what to say to this Objection, which if mention'd duly before as it ought, he might have given over sooner.

Only one thing more I find him pleading, viz. That *Pardon was not inconsistent with Sacrifices of Atonement, and why should it be more inconsistent with the Sacrifice of Christ?* I answer, 'Tis not said to be inconsistent with *Christ's Sacrifice*, but with his equivalent *meritorious Satisfaction*; and therefore Pardon agreed with the legal Atonements, because they were not a meritorious infinite Satisfaction. And if *Jews or Gentiles had thought so*, and yet own'd a gratuitous Remission, they were as inconsistent as others now are.

Nor does your Notion of Satisfaction seem absurd in Speculation only, but also to have a very pernicious Aspect upon Practice: For since God's Forgiveness of us is propounded as a Pattern for our forgiving our offending Brethren, Eph. 5. 32. Mat. 6. 11. what will the meaning

meaning of those Words, *Forgiving one another as God hath forgiven you*, amount to by your Interpretation, but this, *viz.* When you have had full reparation, not abating one Tittle of due rigorous Punishment, then forgive all the rest, when you can demand no more; only if you can procure another to satisfy you better for them, don't refuse to accept it, but else pursue 'em into Misery, Prisons, and Death, as God would deal by you, unless there had been an equivalent strict Satisfaction, without which, *say you*, he forgives none? It avails nothing to say that we are in a private Capacity, but God is a Governor, who must observe different Methods; for since God, who is our Proprietor as well as Rector, forgives no other way but one, he can be a Pattern to us of Forgiveness in no other way but this. And thus you'll give a fine Account of that great Christian Precept of forgiving our Brother: And instead of being *merciful as our Father in Heaven is merciful*, teach us to be rigorous and severe as he, who, besides Repentance, requires the utmost Punishment due before he forgives. Whatever becomes of your Creed in that Article, *the Remission of Sins*, you'll give a sad Exposition of the *Lord's Prayer*, and of those two Precepts that are the Sum of the *Ten Commandments*, weakning the Motives of our Love to God, by an horrid Misrepresentation of his Mercy; and of our Love to our Neighbor, by teaching us not to forgive, tho he turn, and say, *I repent*, unless he make full Satisfaction, Eye for Eye, or Life for Life. Whatever difference of Circumstances there may be in the method of God's Forgiveness and ours, it must not be in any thing that subverts the Nature of free gratuitous Pardon.

The Text says, *Indeed ye are bought with a Price*, 1 Cor. 6. 20. but it means not any Price of their Pardon paid to God, but that he had bought them by his Mercys; or that the Favors God had expended upon them did merit and purchase their Service. So Deut. 32. 6. *Do ye thus requite the Lord, is he not thy Father that hath bought thee, hath he not made thee?* And thus Dr. Whitby rightly expounds 2 Pet. 2. 1. *Denying the Lord that bought them of God the Father, not of J. Ch.* (which some ignorantly apply to the Unitarians, as if they deny'd Christ to be Lord) and so *God hath purchas'd his Church with the Blood of his own Son* (as 'tis Acts 20. 28. after some Copys) or the Lord, i. e. Christ, has

purchas'd it with his own Blood (after others) i. e. he has obtain'd a Church, rescu'd them from Darkness and Sin, and merited that they should live to him who has died for them. I read of his redeeming Men to God, but not of redeeming any from God, by giving to him a full Price. Indeed the Terms *Redeeming* and *Ransom* are seldom us'd in Scripture, but in the metaphorical sense, for Deliverance out of Trouble, without regard to the paying a Price for it. Hence Israel was redeem'd out of Egypt, Deut. 7. 8. and Moses was their Redeemer, Acts 7. 35. *λυτρωτής*, their Ransomer, tho he paid no Price. And even where a Ransom in the most proper sense is given, it does not suppose an Equivalent, but whatever shall be agreed on. Exod. 21. 30, 32. *Thirty Shekels of Silver* was the Ransom of the most precious valuable Life; if it happen'd to be forfeited by the Law there mention'd; which was next to no consideration, if Lives were as precious then as now.

Nor can any such Satisfaction be infer'd from Christ's being a Sacrifice, a Propitiation, or Atonement, tho taken in the most proper sense (tho indeed he was a Priest only of the Order of Melchisedec, who did not sacrifice, that we find, only officiated by Benediction and Intercession, and not of Aaron) for I am satisfy'd the Jewish Victims themselves, that are alluded to in this matter, were not design'd for a full Compensation to Divine Justice. 'Tis evident they were Rites of humble Deprecation, and a sort of symbolical Signs of Confession, that they deserv'd to be serv'd as the Beasts were, while they implor'd Mercy to spare them. Nor does it appear, that their Sacrifices so much as respected any Satisfaction to Justice. What tho they were to avert God's Wrath, which Dr. Stillingfleet insists on? I think Divine Wrath may be averted by an Address to Mercy, and Forgiveness will prevent it as certainly as Satisfaction: however, 'tis certain there was in them an Address to Mercy, by which the Atonement was made; for if we look to that which was the most solemn Atonement, which gave that name to the Day on which it was made (at which time only the High Priest was to officiate, or could be a Type herein of Christ) we find, Lev. 16. that the Atonement was made with sprinkling the Blood seven times on the Mercy-Seat, within the Holy of Holys. This plainly taught, that 'twas by an Application to Mercy from Justice; 'twas Mercy the High

High Priest fled to; and this was not only to apply the Atonement made, but to make it, v. 17. This plainly figures out to us, that Jesus Christ obtains our Pardon within the heavenly Veil, by seeking it at the Throne of Grace, or Seat of Mercy. Besides this the High Priest took Incense with him, which is a Symbol of Prayer; and thus Jesus Christ still intercedes for Pardon as a grant of Favor, and in Heaven offer'd himself, *Heb. 9. 24, 25.* as Dr. Whitby shews clearly.

Thus the Scripture is so far from appropriating Christ's Atonement to his Death, that it gives more Virtue to his Intercession, *Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again; who maketh Intercession for us.* His Resurrection being so requisite to his Intercession for Pardon, that the same Apostle says, *If Christ be not rais'd we are yet in our Sins, 1 Cor. 15. 17.* notwithstanding his Death: and the Reason of it is, because he rose again for our Justification, *Rom. 4. 25.* not only for a Proof of his Acceptance with God, which was for his own Justification, but that he might justify us. And on this 'tis, that the Apostle lays the stress of a Christian's Hope of Salvation by Christ, *Heb. 7. 25.* How often do we hear poor honest meaning Persons object to the Unitarians, How can Christ be a Saviour if he be not Supreme God? Now the Apostle, without mentioning his being God, gives a full Answer to such, *He is able to save to the utmost,* says he; But how so? Wherein does his Ability, for being so compleat a Saviour, lie? *Because he ever lives to make Intercession for 'em.* None will say, that Intercession is an Act that none but God can perform; sure 'tis the part of an Inferior rather. Now if his Intercession does justify as well as his Death, nay rather than it (which makes me wonder how Dr. Stillingfleet cou'd ask the Question, *Why are not Men said to be justify'd much rather by Christ's Resurrection?* p. 299. when the Apostle does so expressely say it, rather he is risen) then it follows, since Intercession is not penal Satisfaction, that we are justify'd upon other terms.

2. Again, Legal Atonements were sometimes made in such a manner as had no shadow of Punishment, much less of a full Compensation, viz. by Immolation, or burning an handful of Meal, which suffer'd no Pain, and yet made as good an Atonement for the Poor, as shedding the Blood of a Beast did for the Rich, *Lev. 5. 12, 13.*

I know you speak contemptibly of a Sacrifice that had all its Virtue from God's Appointment; That God might as well have covenanted to pardon Man upon the turning of a Straw, p. 12. or upon the paring a Man's Nails, as Dr. Stillingfleet speaks, p. 272. Now I pray consider what more worth there was in an handful of Meal: therefore what the Text says, *Heb. 9. 22.* that under the Law, without shedding of Blood, is no Remission, must be taken, I conceive, with the Limitation that begins that Verse, *Almost all things,* &c. for here is a manifest Exception from that Rule. Nay, Atonement was made sometimes by burning a little Incense, *Num. 16. 47.* A Figure of Prayer, *Psal. 141. 2.* And sometimes Prayer it self was used for making Atonement, *Exod. 32. 30.* which shews us what 'tis to atone for Sin, 'tis not to satisfy for it, but with humble penitent Expressions to acknowledg Guilt, and to implore mere Mercy for averting deserv'd Punishment: And this answers to Christ's Intercession with God's Mercy, rather than to any treating with vindictive Justice.

3. Those legal bloody Sacrifices themselves appear to be rather penitential than satisfactory, and to have such sort of Influence upon Pardon as Repentance had, which is no Equivalent to Justice, but an Address to Mercy. This I gather from *Psal. 51. 16, 17.* David had committed Murder and Adultery, he is anxiously distress'd for Pardon; he inquires after a Sacrifice for Atonement, but finds none appointed in that case by Moses's Law: What must he do? Shall he despair because he had no expiatory Sacrifice? Can nothing serve for Expiation but Blood? Yes, says he, *the Sacrifices of God are a broken Heart,* i. e. they are a Sacrifice of Expiation, even such as the Law appoints for atoning some Sins, but not such as mine. And thus the Fathers (and Unitarians) allow Satisfaction to God to be made by Repentance, *Deo satisfacere liceat fide & penitentia,* Lactan. l. 5. c. 13. So Tertul. Basil, see Seller's Remarks on S. Cypr. Life. And I think Repentance has all in it that Dr. Stillingfleet says of Atonement, *Chr. Suff. p. 59.* 'Tis Pain suffer'd for Sin, ordain'd of God, in order to Forgiveness, serves the Ends and Honor of Government, and is more strictly inflicted on us by God's Command, than Death was on Jesus Christ: but yet 'tis no equivalent Payment to Justice, while 'tis an atoning Sacrifice.

And

And I think you, Sir, make Christ's Satisfaction to lie in Christ's Repentance or Sorrow for our Sin, viz. in his *Sense of Sin proportionable to the Offence*, p. 21. which you call *the utmost that Justice requir'd*; tho' a bare Sense of the Fault is no meritorious Compensation to Justice for an Injury, it only recommends one to Mercy. And you speak in this as if Christ's Atonement was made rather by shedding of Tears, than by shedding of Blood; for the former is the more proper Expression of a burden'd Spirit.

But to return to David's Sacrifice of a contrite Heart; I find Dr. Stillingfleet, p. 273. arguing against Crellinus (who asserted the Efficacy of the Sacrifice to depend on God's Appointment of it as a Condition) asks, *Why were not inward Sorrow for Sin, and Prayers and Tears rather made the only Conditions of Expiation, than such a chargeable Service?* Now in David's Case, under the highest Guilt, it was just so; no Sacrifice of Blood or Life was requir'd, only inward Sorrow, Tears, and Prayers. And therefore one might have ask'd the Doctor on the other hand; If the Design of the Legal Sacrifices was to teach the Jews, that no Pardon cou'd be had but upon Christ's Satisfaction, as he intimates, p. 274. Then, I pray, how came it to pass, that under the guilt of the deepest Dye, where Pardon seems most unlikely to be obtain'd, there shou'd be no Sacrifice at all appointed, but bare Repentance was accepted, without any bloody Offering, or the help of any Type to lead the Thoughts to Christ's Satisfaction? What, must one despair of Pardon without Christ's Sacrifice for lighter Faults, and yet do well without it, under the damning Crimes of Murder and Adultery? Or wou'd God have Satisfaction for, and teach Men to dread, lesser Errors, but not gross Wickedness?

In vain do some pretend to flee to the general National Atonement, as if these Crimes were pardon'd by it, for which no Sacrifices were particularly appointed: for as great Crimes require a more special Repentance, so likewise a more particular solemn Expiation; and 'tis strange if they shou'd pass off slightly by a general Atonement. Moreover, the Sinner might die according to the Law before that Day came: nor cou'd David say, there was no Sacrifice appointed in his Case, if it had been so. And St. Paul tells us, there were Sins from which Men cou'd not be justify'd any way by the

Law of Moses, Acts 13. 39. So that Repentance seems to be the only way left 'em for the Expiation of the greatest Guilt, which was a Procedure, not on the Law of Moses, but on the Principles of natural Religion, common to others.

I take the matter to be thus, That the Sacrifices alone did not purge the Conscience, but only took away the political Guilt, in relation to their Civil and Ecclesiastical Penalties; and therefore when the Crime was such as must not be pardon'd, but the Sinner must be put to death, then there was no room for a Sacrifice, because no Pardon cou'd be granted of that nature. But yet, with reference to God, and a future State, his Pardon was still to be sought by true Repentance, Isa. 1. 18. but without any bloody Sacrifice, as typical of Christ's Satisfaction. But when the Law allow'd Pardon, then Sacrifice was that Rite by which they sought it from God, as their State Ruler: And therefore, even in the matter of Adultery, which was by the Law made Capital, and therefore admitted no Sacrifice, from David; we find, that when in one Case the same Crime, for some Reasons, was not by the Law made Capital, then a Sacrifice was appointed, see Levit. 19. 21, 22. compar'd with Deut. 22. 24. Which makes it plain, that Sacrifices were us'd or not, according as the Crimes were expiable or not, in relation to temporal and political Punishments, not in relation to future Punishments (which is the end of Christ's Sacrifice) for then they wou'd have been most useful under the most heinous capital Crimes, where we find 'em wholly excluded, because they cou'd have no effect upon their temporal Punishment; and Repentance was the only Refuge from future Punishment.

Whence I infer, That tho' this way of political Pardon might be typical of the Gospel way of eternal Pardon, by the Sacrifice of Christ's Obedience to Death, as their Canaan was of our heavenly Bliss; yet I see no manner of Pretence for what you suggest, p. 4. that the Jewish Sacrifices of Beasts deriv'd their Worth and Efficacy for Atonement from the Sacrifice of Christ: for the great Virtue of his Death seems wholly appropriated to the future Salvation from the Punishments of the World to come. It purges the Conscience, it effects our eternal Redemption, Heb. 9. and saves us from Wrath to come; but it does not take off the temporal Punishment of a Criminal, nor reverse the just Sen-

Sentence of the *Civil Law* or *State*. This is not the purpose of Christ's Death, to interfere with *State-Judicatorys*, or to save a Murderer from *Execution*: But 'tis apparent that this was the Design of the *legal Sacrifices*; and therefore how could they derive their Efficacy from Christ's Death, for those Effects, which the Virtue of Christ's Death has no Influence upon? What! Did Christ die to procure *State-Pardons* for Criminals? If not, how could those *Sacrifices*, that were us'd for that end, have their Virtue from *his*, that has no such Virtue ascrib'd to it? Christ's Virtue was of one kind, theirs of another. I wonder to see with what Assurance Men tell the World, that all the Efficacy of the *legal Sacrifices* was from Christ's Death, when the Scripture says not such a word. If it had been so, I think it had not fail'd to have been mention'd in the Epistle to the *Hebrews*, where is no such thing, but only some *Allusions* of Christ's Oblation to the *legal Offerings*; making the *latter* to be Resemblances, Types or Figures of the *other*. But that might be, and yet they not have from it the least Efficacy for eternal Pardon: only Christ's Death had the like Efficacy (and greater in degree) for *eternal Pardon*, as the *legal Offerings* had for external and *temporal Pardon*; both of 'em did operate after the nature of *Sacrifices*, to the averting Wrath. But that the nature of a Sacrifice is not to make an equivalent Compensation for Crimes, is seen *both* from the small Value of the *Jewish Sacrifices*, of *Beasts*, *Incense*, *Meal*, &c. which were not in themselves of *equal Value* to the Soul or Life of Man, nor did borrow Virtue from Christ's Death to raise them up to such an Equivalent; and *also* from the nature of *Repentance*, which is with as express Design declar'd by *David* to be an atoning Sacrifice, as ever Christ's Death is declar'd to be such in the *New Testament*; and yet cannot be deem'd to operate, by way of full Compensation to strict vindictive Justice, for heinous Crimes. The Sum of the whole is, that if Repentance was as efficacious a Sacrifice in the worst Crimes, as Burnt Offerings of Beasts were under smaller; and yet that Repentance imply'd no *equivalent Satisfaction* to rigorous Justice, any more than *now* it does; then it follows that the nature of an expiatory Sacrifice is not to make a full Satisfaction to *strict Justice*, even tho' Mercy accept it for an *Atonement*, as it did a little Meal; and

consequently Christ's being an atoning Sacrifice, does not prove he was so by such an equivalent Satisfaction.

3. Supposing still that such an *equivalent Punishment* had been requir'd and paid by Jesus Christ, yet the *Unitarians* say this will not suppose it to be *Infinite*, or the Person that paid it to be so; 1. Because the Sin to be expiated, tho' exceeding Evil, does not appear to be of *infinite Demerit*. Nothing is pretended for this, but its being against an *infinite Object*; but if that makes it so, then all Sin must be so for the same reason, as being against the same infinite God. But if all Sins are of infinite Guilt, then all must be of *equal Guilt*; since no Guilt can be aggravated beyond Infinite, which belongs to the least Sin; and equal Guilt deserves equal Punishment; and so there must be no Difference of *Crimes*, greater or less, one or many, the Guilt will be the same; nor any Difference of *Punishments*, no *greater Condemnation*; which is certainly false. And therefore if no better reason can be given to prove Sin of infinite Demerit than this, there is no reason to say God requires infinite Punishment to expiate it.

2. They don't see it possible that there should be *infinite Satisfaction* by infinite Punishment; because nothing that is infinite can suffer. God is *impassible*, and cannot deny, or diminish himself; and suppose what Union you please of the Deity to the Humanity of Christ, yet as nothing but the *human Nature* suffer'd, so that Nature, with all its Acts and Passions, remains still but finite. He was not an *infinite Man*, or an immense Creature, by being united to God: And his Suffering can hardly be counted infinite, any more than his Eating and Drinking; since the Deity no more suffer'd than it eat or drank. You may call it what you will, relatively or figuratively infinite, or by a logical *Communication of Property*s; but severe jealous Justice is not to be cheated or blinded with *Names and Terms of Art*, while it sees nothing truly suffers but a frail finite Creature.

To talk of God's Suffering, and a God punish'd, or of one Person of the *Trinity* punish'd and curs'd by one of the other, and the third helping the *second* to bear the Vengeance of the *first*, is daring Boldness enough, but little to the Honor of God or Christianity. And at this rate the *Unitarians Account* makes his Sufferings as much infinite as yours; for they freely

freely own a peculiar *singular Union* of God the Father to the Man Christ, who wrought his Works for him. John 14. 10. *The Father in me he doth the Works* (tho I suppose he did not suffer his Pangs) and this seems as honorable and as near a relation as others pretend; and yet they don't think he is made God by being united to God.

Besides, how can one infinite Sacrifice (if it be suppos'd) be an Equivalent for so many Myriads of infinite Sins? as a great Prelate of the Age has observ'd in one of his four Discourses. Will not each Crime need an infinite Sacrifice? If you say one Infinite is as much as many of the same kind, because it can have no addition; then you must remember that one Infinite Divine Person is as much as Three, and by this Rule the Unitarians have as compleat an Object of their Faith and Worship as you. Nay it follows, if Sin be of infinite Guilt, and one and many are the same, that a whole Course of Debaucherys ought to sit as easy on the Conscience, as one single infinite Fault; and will not this be a fine way to make your Doctrine of Satisfaction a comfortable Doctrine!

You suppose there may be an infinite Suffering, in which you place Christ's Satisfaction, viz. in his having an infinite Sense of the infinite Demerit of Sin, p. 19, 20. because, say you, he had an adequate Notion of God. But this is either false, or nothing to the purpose: 'Tis false, if you mean that he had an infinite Sense of Sin, in his human Nature, as you suppose, p. 21. or an adequate Notion of God; for that finite Mind was not capable of finding out the Almighty to perfection: nay 'tis false, if you mean it of a sorrowful Sense of Sin (such as your Argument implies) tho you suppose his Divine Nature; for that cannot be afflicted *penally*, or have any truly sorrowful sense. But if you mean that he had a full Estimate of the Demerit of Sin in his Divine Comprehension, then 'tis to no purpose to call this Satisfaction; for so had God the Father as large and deep a sense as Christ could have, and exprest as much Grief (figuratively) and so had the Spirit also. At this rate they made Satisfaction too. So then as Man he had no infinite sense of Sin, as God the Father had the same.

The Sum of the Arguments thus far is this: If God did not require a strict Equivalent; if Christ did not pay such, nay, if an Equiva-

lent it self would not amount to Infinite, then was there no need of an infinite Person to make a finite Satisfaction, much less to be a Mediator and Intercessor with Divine Mercy.

But perhaps 'twould be well if you could get off so; for the Unitarians turn the Tables upon you, and from your very proof of Christ's Deity, think they raise an insuperable Objection against it, which runs thus: If, say they, Justice be, as you speak, of the very Essence of God, and 'tis of the Nature of Justice, and consequently of God, to require an adequate Satisfaction, p. 31. then if Christ have Divine Justice, i. e. the Divine Nature, and be God himself, he must also require such Satisfaction; but if he do not require it, he wants what is essential to God. No doubt you will say he is God, whatever follows. Well then, say they, is he the same just God who was offended by Mens Sins? Or are there two Gods, one who was offended by our Sins, and the other not? If he be the same God himself, then being the offended Party he must receive infinite Satisfaction; that is, must be as just a Person as his Father. But yet since 'tis he only makes the Satisfaction, it follows that he is not satisfy'd, unless he satisfys himself, which is no very terrible Instance of vindictive Justice.

Here then is the Dilemma in which you are caught: Either J. C. as God has given infinite Satisfaction to himself, which seems absurd; or he is not satisfy'd at all, and so is not God by your own account. Chuse whether of the Two you'll take. I find you offer at both, because you dare not stand to either.

1. You would have it no Absurdity for God to satisfy himself, pag. 2. and alledg vainly the Apostle's Words, God was in Christ, reconciling the World to himself (i. e. by sending the Apostles to persuade 'em to be so reconcil'd, 2 Cor. 5.) when you should have prov'd that God was reconciling himself to the World, and this by paying himself the full Price of their Pardon. Then you bring for a Parallel, an Instance of a Creditor who pays himself, by helping his Debtor to Stock, and Credit, and Preferment, &c. that he may be able to make Satisfaction for his Debt. But because any one will see that the Debtor pays the Debt out of his own Improvements, not out of the Creditor's own Purse, therefore you recant your own words; and having before suggested that the Creditor paid himself, you add, That because 'twas paid by the Debtor, 'tis not strict-

by call'd satisfying himself. But why then did you bring it for an Instance of that kind? 'Tis a strange way of illustrating a Point, by bringing an Instance for it, and then giving a good reason why it won't answer.

The like may be said of *David's giving to God*. 'Twas *David's Act*, to give what was in his own Power and Choice to have withheld. God did not give to himself, to make himself amends for any wrong *David* did him, which is your Case in hand, and seems very absurd. Wherefore,

2. In the next place, you would not have it thought that God satisfies himself. Therefore,

(1.) You say, *Man paid his Debt to God, enabled to it by God*, p. 3. What! does God enable finite Man to do an infinite thing? To pay infinite Satisfaction? It seems then that a mortal Man, with God's Help, can make sufficient Satisfaction for Sin. I thought that whatever is infinite, is in none but God alone; and consequently, that if any infinite Price be paid to God, 'tis paid by himself, to himself, and not by *Man*, as you say. No not by the *human Nature* of Christ, if that be your meaning; for infinite cannot come from finite, and that *Nature* is no more. If you say, the infinite Value comes from the *Divine Nature* united to it; then I say, his *Divine Nature* is satisfy'd by value receiv'd from it self, and so we are again where we were at first; and he still pays himself, which is a sort of Payment we don't oft hear of, especially where severe strict Justice has to do. And yet 'tis somewhat more harsh in case of Punishment; to take strict Satisfaction for one Abuse, by suffering another from the same hand. If this be tremendous full Satisfaction, then I don't see but our Blessed Saviour, in bidding us, when smitten, to turn the other Cheek, might intend not so much to teach us a Lesson of Patience, as to put us upon seeking rigorous Satisfaction by a second Blow. Thus I see you also can learn the Sophistry of not distinguishing between Debts and Punishments. But this being too absurd, you add, as your last Refuge,

(2.) That 'twas God the Son paid the Satisfaction to his Father, one Person for another; and so, say you, the Objection is wholly over. I perceive 'tis troublesome to you, and therefore you are in haste to have it over. But 'tis not over yet: This may account for Satisfaction to the Father, but still here is no Satisfaction to God the Son,

unless he has satisfy'd himself. The Question is, Did Jesus Christ satisfy the Father only (else the Difficulty remains still how he could satisfy himself) then who satisfies the Son? Can the Son be God, and yet not have Divine Justice essential to God? Or can his *Divine Justice* admit Men to Favor without a Satisfaction? Will it not then follow that vindictive Justice is not necessary to God's Nature, but that he can forgive without a Satisfaction, since God the Son does forgive without any, tho he have that same Nature? Why then can't God the Father forgive the same way? But if on the other hand, Christ be that very God, who can no more remit the least Farthing than cease to be, p. 47. and withal it be absurd for one to give penal Satisfaction to himself; which makes you say, *A Trinity is necessary to Christ's Satisfaction* (for else the Father alone might satisfy himself) then it follows we have God the Son to satisfy still, and so you have mended the Matter well. Are not we in as bad a Case as ever? For the Son has, according to you, as severe vindictive Justice as the Father.

And is not that a defective Expedient for our Redemption, that leaves us without Hope, unless we find another Infinite Sacrifice for the Son? Truly, Sir, I had much rather humbly trust in the rich Mercy of a gracious God, thro the Mediation and Intercession of the Lord Jesus, with a sincere Repentance and Obedience, without pretending to plead equivalent Merit and full Worth given him, for all the Favor or Good I want from him; than to offer a full Satisfaction to but one Divine Person, and nothing at all to the other two; who, according to you, are as able to destroy me as that other, and having the same Justice must needs be as inexorable as he, without a Satisfaction, had certainly been.

But to tell you the Truth, I verily believe, after all, that you and others of the same Opinion do not think J. C. has the same vindictive Justice which you attribute to his Father. You say he is God equal to the Father, but you represent him by your Scheme as much more gracious. And this I fear is the fatal tendency of your Notions, to derogate from the glorious Love and Free Grace of the Father of Mercys, and to exalt Jesus Christ above him, in the vulgar Esteem at least. The Father you call Power, p. 4. and represent him inexorable, without full Satisfaction to a Farthing; but

but J. C. so good and compassionate beyond him, that tho he be as much injur'd as his Father, and have as much Right to demand Satisfaction; yet he will remit all his Debt without any Compensation; a poor Penitent shall be welcom to his Favor, without any Price paid him: Nay so good, that he will himself be at the Expence to satisfy all the Father's Demands too at full Price. How can poor People forbear, by this Rule, to think and speak more kindly of J. C. than of God? Is this one reason that makes so many bow at the name of *Jesus*, who yet stand stiff at the name of *his God and ours*? Or that teaches others to call a Sermon of loving *Christ*, &c. spiritual Preaching, while one of loving and obeying *God*, is relish'd as dry Morality?

I find Men are more willing to trust *Christ* than the *Father*: So that if *Christ* have not made an infinite Satisfaction to the Father, but they be directed to hope in the Father's free Mercy, thro *Christ's* Intercession, they cry out they are *undone* and lost. Why so? Can't we trust the Father of Mercy? May not we as well hope for the Father's Favor, without an *Equivalent*, as for the Son's, without any given to him? We must be beholden to some one for free *unmerited* Favor; and why must the Father be dishonor'd with our despondent Jealousy more than another? Cannot he, if he pleases, as well be at so much Expence of Goodness to give, as *Christ* be at the Expence to purchase Favor? Is not he as rich in Goodness as the Son, who receives all from him? Would Men be more undone, if left to his Pity, of whom our Lord said, there is none good but one, that is *God*; than when left to his, who said, *Why callest thou me good?* Mat. 19. 17. for you must be left to the mere Pity of either *God* or *Christ*, unless you can produce a full Satisfaction made to both of them, which your Scheme of infinite Satisfaction will not allow of.

I think 'twere better to desist from such Arguments for *Christ's* Deity, till you are able to defend them, and till you can so manage them, as not to have them turn'd against your self with so much Force. But there's no ruling a rash indiscreet Zeal! How many Teachers tell their People, that *Christ* could not be a sufficient Saviour as Mediator, except he were *God Almighty*, who never consider the *abovesaid* Consequences of making *God* a Mediator? And how many poor Creatures have I heard

speaking scornfully of *Christ* for a Mediator or Saviour (to whom *Christ* crucify'd seems to be a Stumbling-Block) if he could not make infinite Satisfaction by Suffering, who yet cou'd not answer one of the Arguments against such Satisfaction? As if the Office and Love of the Redeemer were contemptible, unless they be enabled to claim Pardon and Salvation from *God*, as things he is sufficiently paid for; or as if 'twere nothing worth to them, that the blessed *Jesus* has so liv'd and died for them as to obtain the highest Acceptance with *God*, and the highest Power at his Right Hand, and then uses this Interest for them. I perceive they who so think, would never believe that *Jesus Christ* is able to save them to the utmost, for the Apostle's reason, *viz. Because he ever makes Intercession for them.* Heb. 7. 25.

As for your wild Antinomian Suggestions scatter'd up and down, about *Christ's* Suretyship, his being the *Reconciler of Angels*, who never offended, as well as of Men; your pretty Metaphors about being cloth'd in the Garments of our elder Brother (a bold word to use of Almighty *God*; for as *Christ* was *Man*, you'll not say but there are elder Brethren than he) your Talk of *Darning and Cobbling, Rubbing and Scrubbing, Patching and Scouring*, the filthy Rags of our best Righteousness, which the poor Dissenters have been jeer'd out of, by them of the Church, as nauseous Cant; your asserting all our best Performances to be Provocations, p. 45. These and many more such I can pass over, and impute them to a Weakness, which might consist with an honest Mind: But I cannot be so favorable to other Instances, which bear the Marks of design'd Dishonesty, when you insinuate that the Socinians deny Hell-Torments, p. 28. and use such a way to prove it.

The *Racovian Catechism* and other Writings expressly own eternal Punishments, and Dr. *Stillingfleet* cites them, as asserting, that *God's Veracity is concern'd in the Execution of those Threatnings on the Impenitent*. But you make your Socinian deny this, and charge him with believing no Hell at all; and to make out your Reproach, you most unrighteously have put the very Words of one of your Trinitarians upon the Socinians. So that should such Men as you (and Mr. *Edwards*) hereafter happen to be credited, such things will pass for Socinian Sayings, which either none of them did say, or at most did no more say than the Trinitarians themselves.

themselves. Almost whole Pages of Dr. Tillotson's Sermons on *Hell-Torments*, you have clapt slyly upon your Socinian, as if 'twas originally from a Socinian; and he, in distinction from others, must be charg'd with it. I know not but some, both of one Party and the other, may indeed approve that Sermon (and yet not at all deny *Hell-Torments*, which is your Inference only) But is the Socinian therefore to be upbraided by a Trinitarian, with what Words were originally the Trinitarian's own; and with a Doctrine that they have so publickly contradicted, as well as their Adversarys?

Thus again you make your abus'd Socinian to say, *He can't think it lawful to preach the Gospel against the Command of the Civil Government, without such a Commission as the Apostles had*, pag. 29. when they are the words of a Trinitarian, at the Head of a Trinitarian Church. And tho I will not justify their Practice, who after they have settled their Judgments in that Persuasion of the Divine Unity, and have a fair Opportunity given them, do yet want the Zeal and Courage of a Christian, to confess with their Mouth what they believe in their Hearts, nay dare practise contrary to their Faith; who, in Matters of Moment, and in which the Honor of Christianity is so highly concern'd, are for having their Faith to themselves, in a sense the Apostle (tho speaking of minute Points only) never seems to have intended, *Rom. 14.* which only means, we should not uncharitably urge our Opinions and little Practices on others, not that we should not own, or practise, nor impart our Faith to the World: Yet I may truly say this is no Socinian Principle; witness the severe Sufferings they have oft endur'd under Trinitarians, and sometimes at the Stake, which with great Constancy they have embrac'd, long since the Reformation. But how do you prove this to be a Socinian Tenet? Is it any other way than this, viz. because you find a Trinitarian professing it? And not liking it in him, you unrighteously father it on the Socinian, tho none such appears ever to have been of that Mind.

These are your pious Frauds: because you could not raise Odium enough from their own Writings, you pick up any odious thing even out of the Writings of their very Opposers, and then make your Socinian to speak it, and this without naming the Author from whom you took the Passage. (Tillotson's Sermon on

Josh. 24. 15.) that it might look as if 'twere taken out of some Unitarian Tract which you pretend to be confuting. You might with the same Honesty, and from the same Authority, have told the World, that the Socinians own *three Persons in the one God*, and the Supreme Deity of a deriv'd Son. This, Sir, may pass for your Method with the Socinians.

Whether you intended to slur that illustrious Archbishop (whose noble Parts, great Integrity, and sweet Temper rendred him one of the brightest Ornaments of the Church and Age) by telling the World he was a Socinian, tho himself wrote against them; or intended rather to load the Socinians with others Faults, it matters not: for either way 'tis such an unrighteous deliberate Slander of your Neighbor, such false Witness born against him, that I hope for your own sake, you will not rely on Christ's Satisfaction for your Pardon without Repentance. I find indeed you profess not to stand or fall by your Sincerity at the great Day, p. 45. But whatever this Error may be in Speculation, I beseech you let's have no more practical Instances of renouncing Sincerity, because the World generally has some Kindness left still for that Vertue.

And I think this is enough to sink the Credit of any reproachful Storys which you don't vouch by others. This would lead me to reply, in the next Place, to your angry Reproaches and Censures of the Unitarians, which I might attempt, by inquiring whether to be like the Mahometans or Jews, in their Belief of the Unity of God; or like to Pagans, in their multiplicity of Divine Persons, be most criminal? Whether you do well in representing the Socinian, as being at a greater distance from the rest of the Christian Church, than the Mahometans? While these deny the Apostles Creed in the very Letter, deny that Christ is the Son of God, on which the Socinians build their strongest Arguments; deny that ever Christ was crucify'd, dead or bury'd, and that ever he rose from the Dead; who supersede his Laws (in subjection to which the very Essence of a Christian lies, more than in right Systems of Faith) and receive another Rule, another Lord, another and a carnal Hope; whereas the Unitarians agree with other Christians in all these and many other great Points.

As to your Rarity of the Address to the Morocco Embassador, I see not what it amounts to more

more than a Complaint of the Corruption of the Christian Faith in the Article of one God, which the *Mahometans* have kept by Consent of all Sides. Yet for as much as I can learn nothing from any *Unitarians* of any such Address from 'em, nor do you produce any Subscribers Names, I conclude no such Address was ever made by any deputed from them, whatever any single Person might do: I suppose you conclude from the Matter of it, that it must be from some *Unitarian*, and perhaps so; yet you may remember, that so you concluded from the Matter of Dr. *Tillotson's* Sermons, that they were a *Socinian's*. Again,

Can you justify your Rashness in saying, that *Unitarians* are not *Christians*? when to be a Christian is to own the Authority and receive the Doctrine of Christ, according to their best Judgment (which one would think, a Charity as little as yours, might readily grant they do, who in their Belief go against all temporal Motives, and bear the heavy Wrath of their Persecutors.) Do they not worship the God of *Abraham, Isaac, and Jacob*? the same God that the Apostles worship'd, who bow'd their Knees to the God and Father of our Lord *Jesus Christ*, Eph. 3. 14. Nay, don't they worship the same God that our Lord *Christ* himself, our great Pattern, worship'd? And are they not *Christians* in their Worship, who worship as *Christ* himself did? I pray who are *Christians*, if not these? Did he not say, *my God and yours*? q. d. You must have and own the same God with me; or, you and I have the same Object of our Faith and Joy, John 20. 17. Do you pretend to shew that ever *Jesus Christ* worship'd a Son or Holy Ghost? Shew it, and they will imitate him. In mean time, if having just the same God and Object of Supreme Worship as the Man *Christ Jesus* had, must make them not *Christians*, they envy not any who claim the name of the only *Christians*, upon the contrary Ground.

Again, Whether the *Unitarians* ever said, *Paganism* is preferable to the Christian Doctrine, as you assert in your Preface; and 'twill concern you to shew, that you make some Conscience of what you write, by making that heavy Charge good; if you can't do it, I shall henceforth have no great Opinion of such *Monopolizers* of Christianity: I know they may have said, that the Doctrine of the Trinity of real Persons or Minds, in the Godhead, is like the

Pagan Plurality of Gods; and I think you have shown something like it, in producing the Testimony of *Heathens* to a Trinity. But as this is not *Paganism* in general, only in one Article; neither is this preferring *Paganism* to *Christianity* in this very one Point; nor is it to *Christianity*, but to what they deem corrupt Impositions, that they liken *Paganism* in this Point; and yet they count such *Trinitarians* to be *Christians*, because they have the same Rule of *Christ's* Word, with themselves: and tho they judg them very much mistaken in these Points, yet they think they may hold Inconsistencies; and hope the right part of the Inconsistency prevails in their Practice and Worship of one *Eternal He*, &c. if they act but sincerely, according to the best of their Understandings, and really believe what they profess.

And I must tell you, that the so grievous Charge of *Paganism* and *Tritheism* upon *Trinitarians*, is own'd and made good by other hands than the *Socinians*. Some *Trinitarians* themselves have ingenuously own'd, that 'tis *Paganism* which some Dignitaries of the Church have maintain'd under their Doctrine of a Trinity of Persons (Charge of *Tritheism* against Dr. *Sherlock*) and yet there are not a few of that same Opinion, tho neither *Dissenters*, nor the Church ever spew'd out any for this *Pagan Tritheism*; but the former have courted the Men of three infinite Minds, at the same time that they were violent against an *Unitarian*. So that *Pagan Tritheism* is not so strange a thing among them, who live and thrive either upon the Indulgence, or the Establishment, even in the Judgment of more wary *Trinitarians* themselves. And tho Dr. *Sherlock* thought they made Nonsense of their Creed, who did not hold the three infinite Minds; so that either they must be as much Pagans as he, or not *Trinitarians*: yet I shall not now examine that, only desire that *Socinians* alone may not be blam'd, for charging the Trinity of some with *Paganism*, and that it may not be taken worse at their Hands than at others.

This will lead me naturally to inquire next, what Force there is in your Reproach of the *Unitarians* with their Differences among themselves, and what reason you have to boast of the sweet Harmony of the *Trinitarians*. I know not one Sect of *Christians* who have not some Differences among themselves. The *Unitarians* are some of them *Arians*, and some *Socinians*, in their Judgment concerning *Jesus Christ*;

yet that hinders not their making the Account of his present Dignity, whatever beginning they attribute to him. All of 'em agree as unanimously in the Negative, *what he is not*, as Lutherans and Calvinists agree against Popery: and tho' they have spoken, I think confusedly, about Christ's Divine Worship; yet I am satisfy'd, Socinus himself, who was zealous for it, did not mean, that Supreme Worship was to be paid him as a distinct Person from the Father in him. See a late *Vindication of the Worship of Christ on Unitar. Princip.* But are not the Trinitarians in a much worse Case here? for surely a more notorious Untruth never dropt from your Pen, than what you conclude with, *That there are no Doctrines in which all Christian Churches are so much united as in the Trinity, Incarnation, and Satisfaction of Christ.* I am astonish'd at such Confidence! Are not all Christians as much agreed in the Doctrine of Christ's Crucifixion, Resurrection, and Ascension, in the Doctrine of his coming to judge the World, and that of Eternal Life, as they are in the Trinity and Incarnation? From the time Men pretended to settle their Creeds in these Points; I say, from thenceforth they had nothing but Wars, and to this day the East remain divided from the West on the point of the personal Union. And the Nestorians (who are granted to be of the same Mind with the Socinians or Rhotinians, by so many Trinitarians; see the *Examination of the Bishop of Sarum's Exposition of the 2d Article*) are said to be more numerous than all the Protestant Churches. The Greek remains divided from the Western Church upon the point of the *third Person's* proceeding from Father and Son; and they are anathematized in the *Athanasian Creed*, in as much as they deny the Holy Spirit to proceed from the Son at all, by any *Eternal Procession*. See *Smith's State of the Greek Church*; and *Seller's Remarks on Athanasius*.

Among them of our Two British established Churches, how many sorts of Trinities have been observ'd? Let's see in one of them what sweet Harmony there is between Dr. S—b's, and Dr. Sherlock's Trinity. There are numerous Followers of both Schemes, and they own one another for Christians, so far forth, as little as any foreign Socinians will own some English Unitarians. Is this your Agreement, which you adore God's Providence for, when there is no Agreement, whether it be *one God*, or *Three*? or whether the three Persons be *three infinite Minds* (i. e. Gods) or *three Modes*? Each side

has own'd the Unitarians to be more in the right than the other: One side says the three Modes is Nonsense as well as Heresy; the other side says, they again are Pagan Tritheists, see *Preface to Life of Valent. Gentilis*. So that if one go to one Church, he'll join with a nonsensical Heretick, says one; if to another, he joins with a Pagan Tritheist, says the other. 'Tis not Words and Terms, but Sense and Conception that is a Man's Faith: so that unless there be the same Meaning as well as the same Terms, there is not the same Faith, tho' they all profess a Trinity of Words. Different Explications make so many different Creeds; and if the Trinity be reveal'd in Scripture so plainly, then I pray tell us which Trinity is so: for 'tis so plain it seems, that one Party says 'tis not the Tritheists Trinity of three Minds; and the other says, 'tis not their Trinity of three Modes, that the Scripture reveals; and the Unitarians are so complaisant as to take both their Words; and yet each side is angry that they will not come over to their Party. If it be a *fundamental* point, then one Party errs *fundamentally*, since they are so contrary to each other in their Sense, which you own is the Faith: so that there is no escaping Heresy at this rate. First, try to convert your Brethren in Terms, and then the Unitarians will not be distracted in their Choice what side to take. And in such a woful distracted Case (where no publick Decision could be gain'd, tho' some have cry'd out for help till almost hoarse) were you over wise to set up such a vain boast of your Unity about the Trinity? If this be the Article in which Christians great Unity is to be boasted of, and the World call'd to behold and see their blessed Harmony herein, you did ill to tell it: but I know 'tis otherwise.

Then comes the *Catholick Church in all Ages* for your Opinion: this carries a brave Sound with it, and all Sides adorn their Discourses with this Flourish. It serves Papists and Protestants, Greek and Latin, Dr. S—b and Sher—k, and none more justly than the Deniers of the Son's eternal Personality, and his Equality to the Father, if you'll credit even their violent Adversary Mr. Jurieu (as far as concerns the most primitive Church-Writers, or Antenicenes) who fully demonstrates, that they expressly deny'd those two great Points, till after Ages mended their Faith, *Lettr. Pastor. vol. 3. let. 6.* This great and common Boast of the Catholick

Church,

Church, tempts one to put the Question, *what our Saviour, concerning the Woman that had seven Husbands, Whose shall she be, for they all had her?* The *Catholick Church* in all Ages never agreed in any thing; if this be the chief Instance of their Agreement, I am sure they never agreed since these Controversys begun, tho Violence and Art have not been wanting to make 'em unite. But here is the Craft on't, Men mean that those of their own Opinion only are *Catholicks*, and then all *Catholicks* be sure are of their Opinion: they have as narrow a Notion of *Catholick Church* as the *Papists* have. All the great *Arian Councils*, and *Arian Writers*, and numerous *Nestorian Churches*, and the Age when the whole Christian World was *Arian*, &c. must be thrown by as none of the *Catholick Church*; and then be sure the *Catholick Church* (*viz.* of the *Athanasians*) is against the *Unitarians*: as tho any Party can't make the like Sport with their *Catholick Church*; for I find 'tis a very uncertain thing, and that every side has their several *Catholick Church* when it comes to be examin'd. And how can it be otherwise? since I have seen with my own Eyes (says the admirable *Chillingworth*) *Councils* against *Councils*, some *Fathers* against others, nay against themselves, the Church and Consent of one Age against the Church of another. Just as if the *Votarys* of *Episcopacy* and *Presbytery* shou'd boast, the one, that the Church of Great Britain is *Episcopal*, the other that 'tis *Presbyterian*; when the Truth is, 'tis partly one partly t'other; one of the two *Semi-national Churches* being of one sort, the other of the other sort. I am enough *Catholick* if I agree but with *Christ* and his *Apostles*; they were *Orthodox*, but warn'd us of a general *Apostacy*, and *Anti-Christian Degeneracy* coming in apace, and like to last long. Which Side are of that *Apostacy*, and which are *Catholicks*, is to be try'd by the *Scripture*, rationally and consistently to be understood. *Heresys* must be, and 'tis not meant, that it shou'd be only among the fewest or undermost, as the People are made to believe.

In short, a Man may venture to talk big of the *Catholick universal Church's* Consent, but then it shou'd be only in the *Pulpit* (which is the safest place I know of to speak in, where none may contradict him) but you are too bold to venture it from the *Press* at this time a day, when the State of the Christian World is too

well understood, for Men to be the Pretences to the *Catholick Church* of all Ages, on any one side.

You insinuate, that the *Unitarians* shou'd not be tolerated, and cry out, *See there is no Persecution*, p. 40. when at the same time you know of an Instance of Severity towards him, whom you pretend to be their Preacher, tho with many false Circumstances. You say, *He was spew'd out even by the Presbyterians*: as if he were the worse *Unitarian* for what he has suffer'd for his Principle, *viz.* for denying that *God Almighty* had ever a Father, or was any one's Son; or as if it was such a Wonder to be spew'd out by the *Presbyterians*. Don't you think they have as weak a Stomach as others, and that they have as spewing Principles in their Catechism, of tolerating no false Religion? Would you like your *Jure Divino Episcopacy* ever the worse, if any had been so unmannerly as to tell you, that it had been spew'd out, even by the *Presbyterians*, in a Country you have heard of?

You say the *Arian Persecutions* witness, that the *Unitarians* would persecute when in their Power; I see you can prove the *Unitarians* are no upstart *Self* when you please, since you charge 'em with Crimes done 1300 years ago. I own the *Arians* were guilty of *Unchristian Practices* of this kind, even tho History should be thought to have aggravated Matters. But must none be tolerated whose Opinions have been receiv'd by some Persecutors? What will you then say for your Party? Besides, who was it taught the *Arians* to persecute? Whatever *Athanasius* pretends, 'tis certain, the First Severity us'd by *Christians* against one another, was in the banishing *Arius* and his Followers, says the Preface to *Lactantius* *Lives of Persecut.* 'Twas by an Edict made *Capital*, so much as to keep an *Arian Book*; than which I know not of a more cruel Edict by *Lewis* the 14th. I know no *Unitarian* however but abhors that *Unchristian Retaliation*; for I truly think no better of a *Christian Persecutor* than I do of a *Christian Thief*, or *Christian Murderer*.

It is the inviolable unalienable Right of a reasonable Being to worship and profess, according to his Conscience, so long as nothing is done to the Injury of the Commonwealth in its proper Concernments. Have not the *Unitarians* a God and a Conscience, and an awful Eternity to be concern'd for? Would you have 'em abandon all publick Worship of God, or join

...like you
...the solemnly pronounce, their
...Must they be thrust out of
...and yet not admitted to assemble
...Or shall they be provoked and ar-
...of monstrous *Heresys*, and yet not have
...to defend themselves? Is any thing
...more mean and pitiful than for a Man to write
...against them with that licentious strain that
...you have done, and then to exclaim against
...suffering *their* Books to appear in their own
...Defence, as if you were conscious of your very
...great need of such a Refuge?

I'm sorry the Nakedness of Christians should

allow us no other but defence and re-
...cute, and damn, it must be expected that
...retort Arguments in their own Defence
...with indeed more healing Methods were taken
...than by charging *Cries*, and contracting
...rity; but I shall never expect Good from any
...who have not an high Esteem for those two
...cardinal Vertues, *Sincerity* and *Moderation*.

Luke 6.22. *Blessed are ye when Men shall hate you,
and when they shall separate you from their Company,
and shall reproach you, and cast out your Name,
for the Son of Man's Sake. Rejoice in that
&c.*

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